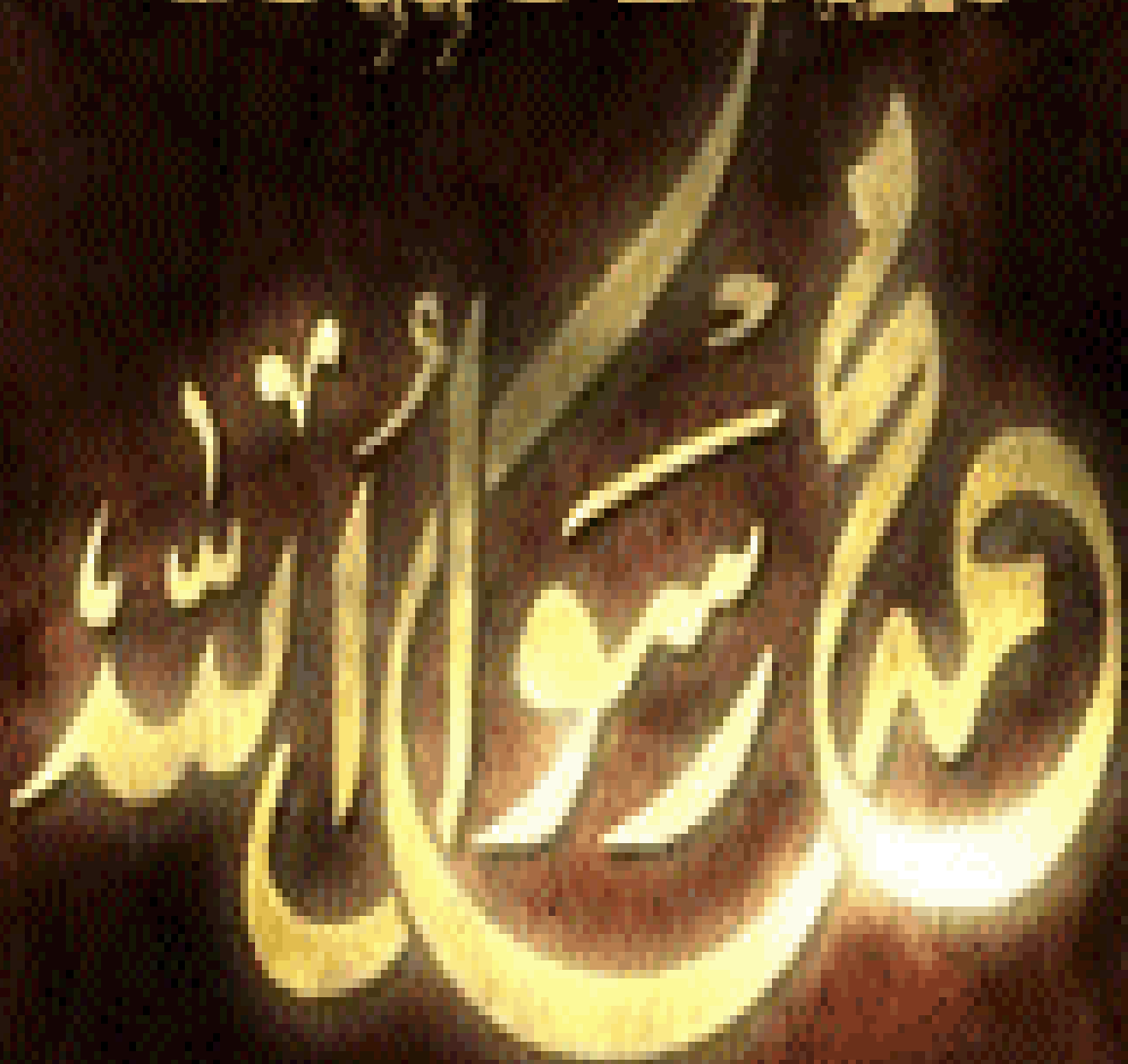


# The Dust Will Never Settle Down



IMAM ANWAR AL-AWLAKI



# ***The Dust Will Never Settle Down***

**A speech delivered by  
Sheikh Anwar Al Awlaki – May Allah preserve him**

Transcribed by

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## Preface

Praise is to *Allah* the Lord of the Worlds, and peace and blessings of *Allah* on His Messenger, his family, companions and those who follow them until the Last Day

To proceed

This is the transcription of a speech given by Sheikh Anwar Al Awlaki- May *Allah* preserve him, recently delivered after his release from the prisons of the Tyrants of Yemen early December in 2007.

*Sheikh Anwar al-Awlaki* was born in New Mexico. His parents are from Yemen, where he lived for eleven years and received the early part of his Islamic education.

He served as an Imam in Colorado, California, and later in the Washington, D.C. area where he headed the Dar Al-Hijrah Islamic Center and was also the Muslim Chaplain at George Washington University. Currently he resides in Yemen, where he was studying *Shariah* with prominent scholars, as he was banned from re-entering the United States despite being a U.S. citizen. He holds a B.S. in Civil Engineering from Colorado State University, a M.A. in Education Leadership from San Diego State University and was working on a Doctorate degree in Human Resource Development at George Washington University being denied entry into the U.S. He authored many popular audio series including the "Lives of the Prophets", "The Hereafter" and "The Life of *Muhammad*". May *Allah* reward his efforts.

Care has been taken to transcript the speech in the most accurate manner possible. Some editions have been made only for the sake of the reader's convenience in the flow. Errors in sentence arrangements might have occurred due to the speech words and sentences as such.

And all aid is from *Allah*

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Whoever spreads a good word has a share in the reward without the reward of the work being reduced. We encourage everyone to publicize the material so that all Muslims share the benefit of this work.

May *Allah* guide us to what pleases His Majesty!

May *Allah* forgive our errs and accept our worship

There is no god but *Allah*, and *Muhammad* is His Messenger, and we hold witness to that

In the name of *Allah*, the Most Gracious, the Most Merciful

I seek refuge with *Allah* from the cursed Satan

In the name of *Allah*, the Most Gracious, the Most Merciful

All praise is to *Allah* and peace and blessings on our Prophet *Muhammad* and his righteous companions and followers.

To all my brothers and sisters who are listening this evening,

*Assalamualaikum Wa Rahmatullah wa Barakatuh*

We ask *Allah* the Almighty to make it easy for all of us and to benefit us and to provide us with beneficial knowledge.

*Allah* Almighty says:

{وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ}

The disbelievers said, this is an ayah in the *Quran*,

**“Why wasn’t this *Quran* revealed on one of the great men of the two towns?”** <sup>1</sup>

Referring to Makkah and Tai’f.

The Kuffar suggested two candidates for Prophet-hood because some of them were protesting the fact that *Muhammad* (peace and blessing of *Allah* on him) was a Prophet!

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

But *Allah* Almighty says,

**“*Allah* knows best where to have Prophet-hood”** <sup>2</sup>

Anyway, one of these candidates, one of the men whom the Kuffar <sup>3</sup> suggested was *Urwah bin Masoud as-Saqafi*, who was from *Taif*.

Years later, the non-believers of Makkah would send *Urwah bin Masoud as-Saqafi* on a mission as an envoy to meet with *Muhammad* (peace and blessing of *Allah* on him) to negotiate with him a peace agreement, a truce, which was known as the Truce of *Hudaibiyah*. Even though he was not successful in reaching an agreement -the agreement was reached with a later envoy that was *Suhail bin Amr*- but *Urwah bin Masoud* when he visited the Prophet of *Allah* (peace and blessing of *Allah* on him) at the Muslims’ camp that was set in *Hudaibiyah* (south of *Makkah*, a days travel) he came to a different world!

*Urwah bin Masoud* –may *Allah* be pleased with him- came in to meet the Prophet of *Allah* (peace and blessing of *Allah* on him) and he saw with his eyes, things that amazed him. When the Prophet of *Allah* (peace and blessing of *Allah* on him) would make *Wudu*, the *Sahabah* would

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1- (Surah Zukhruf -31)

2- (Surah An’am-124)

3- Kuffar- meaning unbelievers

jump, to grab the water that would drop off his body in order to rub it on their faces and hands to get the blessings from the Prophet of *Allah* (peace and blessing of *Allah* on him)! When a hair would fall they would jump to take it! When he would give them an order, they would rush to fulfill it!

When *Urwah bin Masoud* was talking to the Prophet of *Allah* (peace and blessing of *Allah* on him), there was a man covered with armor from head to toe, only his eyes could be seen. Whenever *Urwah bin Masoud* would extend his hand to hold on to the beard of the Prophet of *Allah* (peace and blessing of *Allah* on him) this man standing next to the Prophet of *Allah* (peace and blessing of *Allah* on him) would strike him with the butt of his sword and tell him “Pull your hand away before it doesn’t come back to you!”

So *Urwah bin Masoud* said “I think that this man is the most wicked among you and the most rough, who is he?”

The Prophet of *Allah* (peace and blessing of *Allah* on him) smiled and said, “This is your nephew, *Al Mughirah ibn Shu’bah*”

This was the nephew of *Urwah bin Masoud*! Now, because he was a Muslim, he was so devoted to the protection of the Prophet of *Allah* (peace and blessing of *Allah* on him) that he would not allow his uncle to extend his hand and touch the beard of the *Allah*’s Prophet (peace and blessing of *Allah* on him), *Urwah* was obviously shocked by this!

Brothers and sisters, you might hear me say this again and again, whenever we talk about those stories, transport yourself to their society, put yourself in their shoes and try to think the way they used to think and try to understand the circumstances that were around them! This was the tribal society where the tribe and family ties were everything, and *Urwah bin Masoud* was obviously in a shocked state to see how Islam has changed his own nephew *al Mughirah ibn Shu’bah*, and how he was dealing with him now.

*Urwah bin Masoud* went back to *Quraysh* and told them, “O people of *Quraysh*, I have visited the kings of the world, and I have had audiences with *Caesar* and with *Kisra* -the Persian emperor, and with the *Negus*, and I have never seen the followers of a king so devoted to their leader like the *Sahabah* (the Companions) in their devotion to *Muhammad* (Peace and blessings of *Allah* be upon him)! And I have never seen any obedience amongst the followers of the kings like I have seen of the *Sahabah* with the Prophet *Muhammad* (peace and blessings of *Allah* be upon him)! Whenever he would give them a command they would rush to do it, and whenever he would speak they would be silent as if birds are on their heads, and whenever he would make *Wudu’* they would rush to get the droplets of water falling off his body, whenever a hair would fall from him they would try to get it!

So O people of *Quraysh*! *Muhammad* (peace and blessings of *Allah* be upon him) has given you an offer, accept it, because I don’t think that his followers will ever give him up!” 4

This was the impression that the disbelievers would get when they would see the Muslims, that THEY WOULD NEVER GIVE HIM UP!! THAT THEY WOULD NEVER BETRAY HIM! THAT THEY WOULD NEVER LEAVE HIM! THAT THEY WOULD FIGHT UNTIL THE LAST MAN FOR HIS PROTECTION!

But times are different! Dear brothers and sisters this was the time of the Prophet of *Allah* (peace and blessings of *Allah* be upon him), and this was the *Shahadah*- the witness of *Urwah Bin al Masoud*.

Few days ago the Book of *Allah* Almighty was used as target practice by a US soldier! Where did this happen? It happened in a Muslim country in the heart of the Muslim world! And what happened? The response from the Muslim world was **mute**!

Earlier when the Danish cartoon controversy happened, the Muslim world was on fire, but then when the Swedish cartoon incident occurred which was much worse, the reaction was less and now we see that the reaction is less.

### **So brothers and sisters, our enemies have successfully desensitized us!**

When it happened the first time, everybody was thinking about it and condemning it and concerned about it and then slowly and slowly we got used to this!

And now, horrendous things happened! Blasphemy to the greatest extent! But what is the reaction? Very little!

So brothers and sisters, let's go back and see how things were then! Because that is what will revive our spirit and that is the way we should follow the *Sahabah* (May *Allah* be pleased with them).

*Ka'b bin al Ashraf*, was a Jewish leader and he was a very eloquent poet. When the news was carried to Madina of the victory of the Muslims in the battle of Badr and *Ka'b ibn al Ashraf* heard of that news he said:

*"If this news is true, then being under the earth is better for us, then being on top of it"*. Meaning, it is better for us to die. What good is there in living after the Kuffar of *Quraysh* have been defeated.

And he started making poems in which he would lament the loss of the Mushrikeen and he would also speak against the Prophet (peace and blessings of *Allah* be upon him) and the Muslims. Then he went on to Makkah to present to them his poetry and to also join them in their losses. And he went further and started mentioning Muslim women in his poetry. So the Prophet of *Allah* (peace and blessings of *Allah* be upon him) said

من لي بكعب ابن الأشرف فإنه قد أذى الله ورسوله

"Who will take care of *Ka'b ibn Ashraf* because he has harmed *Allah* and his Messenger?"

*Muhammad bin Maslamah* (may *Allah* be pleased with him), one of the Ansar from the tribe of Aws said: *"I will do so O Messenger of Allah! Do you want me to kill him?"*

The Prophet of *Allah* (peace and blessings of *Allah* be upon him) said, "Yes!"

*Muhammad bin al Maslamah* had now given a promise; he has given his word that he would kill *Ka'b ibn Ashraf*!

He went back home and started thinking about this and it seemed to be quite a difficult thing. *Ka'b ibn Ashraf* was living in a fortress, in a Jewish area, surrounded by his supporters, so it was a very, very difficult thing to do! And he became quite concerned about this and his concern prevented him from eating and drinking except from that that would make him survive! For three days he would barely eat or drink anything.

That news reached the Prophet of *Allah* (peace and blessings of *Allah* be upon him), so the Prophet called him and said *"What's wrong with you, Muhammad ibn Maslamah, is it true that you have stopped eating or drinking?"*

Muhammad ibn Maslamah said, "Yes"

The Prophet of Allah (peace and blessings of Allah be upon him) asked him "Why?"

He said, *"I have promised you something and I wonder whether I would be successful and able to fulfill it"*

The Prophet of Allah (peace and blessings of Allah be upon him) told him

أنما عليك الجهد

*"All what you have to do is do your effort and leave the rest on Allah Almighty"*

We want to stop here for a moment dear brothers and sisters, and we want to look at the devotion and the zeal that the Sahabah (may Allah be pleased with them) had!

He was so concerned about the situation he could not eat or drink! He was not able to carry on his life as usual! For him it was a very serious thing, he had promised and given his word and then he was concerned whether he will be able to fulfill it or not! Until the Prophet of Allah (peace and blessings of Allah be upon him) told him, you do your part and leave the rest on Allah then he was comforted and was able to get back to eating and drinking!

**How concerned are you? How are concerned are we when it comes to the honor of the Prophet of Allah (peace and blessings of Allah be upon him) when it comes to the honor of Islam, when it comes to the honor of the Book of Allah Almighty? How seriously do we take it?**

**Muhammad bin Maslamah, for three days, was thinking day and night about his promise!**

**We want the spirit of the Sahabah!**

Muhammad ibn Maslamah (may Allah be pleased with him) said, *"O Messenger of Allah, then you will have to allow me to speak against you!"*

(Part of the plan is that we will have to speak about you in negative terms)

So the Messenger of Allah (peace and blessings of Allah be upon him) said, *"Say whatever you want!"*

Muhammad bin Maslamah and a small group of Ansar, all from his tribe -A'ws, went to first visit Ka'b bin Ashraf to set up the trap for him. One of the men with Muhammad was Abu Na'ilah, it is mentioned that he was the foster brother of Ka'b bin al Ashraf.

They told Ka'b *"This man has been a test from Allah to us, he has been a problem, he is a disaster"*-they are referring to Muhammad (peace and blessings of Allah be upon him)-*"and the Arabs have all fought us and taken us as enemies because of him"*.

Ka'b told him *"I already told you so, and you are going to see even worse times"*.

Muhammad ibn al Maslamah said *"Well we want to wait and see how all of this will end"* -he is now trying to build rapport with him- *"So Ka'b, our financial situation has deteriorated because of this man, we want to borrow from you some bargain and we want to leave you a guarantee!"*

He said, *"Well, leave me your children"*



They said, *"We leave you our children and for the rest of their lives people will tell them that your parents have put you in for a small amount of bargain, it will be shame on them for the rest of their lives!"*

He said, *"Then you leave with me your women"*

They said *"How can we leave our women with you and you are the most handsome man? But we will bring with us and leave with you our weapons!"*

He said *"Fine!"*

*Muhammad bin Maslamah* set him up so that next time when they would bring their weapons with them, he would not be suspicious.

So they set an appointment and they came back to him and they called him late at night, as it was the right time.

His wife told him *"I can smell blood in this voice!"*

He said *"Don't worry this is Muhammad ibn Maslamah my friend, and it is my brother Abu Na'ilah"*. So it shows there was some good relationship between them, there was friendship since the time of Ignorance.

So he went down to meet them, *Muhammad* ibn Maslamah set up a sign with his companions he told them *"When you see me grab at his head, then tear him apart with your swords"*. This was the sign.

So Ka'b came down and they told him *"What about we go walking to Sh'b al A'jooz and spend our night over there talking?"*

He said *"Fine"*

So they were able to drag him away from his fortress, to this faraway place called *Sh'b al A'jooz*.

And when they reached there, *Muhammad* ibn Maslamah told Ka'b, *"Wow! This smell that is coming from you is so beautiful!"* (He had musk or some other perfume in his hair)  
*"Can I smell it?"*

He said, *"Yes, go ahead!"*

So *Muhammad* ibn Maslamah put his hand in his head and pulled it towards him and smelled it. He said, *"It's wonderful!"* (This was a test- a trial)

The next time, he told him *"Can you let me smell it again?"*

He said, *"Yes, go ahead!"*

He grabbed him and the swords started striking at *Ka'b ibn Ashraf*. But they were not sufficient to kill him and he screamed for help. All the fortresses were lit up in a moment. *Muhammad* ibn Maslamah said, "I remembered that I had a dagger with me so I pulled it out and I stuck it in his stomach and pulled it down until it hit the pubic bone and then we left!"

This is how *Muhammad* ibn Maslamah and his men from Aws dealt with the one who cursed the Messenger of *Allah* (peace and blessings of *Allah* be upon him)! 5

*Ibn Taymiyah* mentions this story in his book “*As Sarim al Maslool ala Shatim ar Rasool*” “The drawn sword on the one who curses the Messenger”. And he mentions a few things, which we will go through.

First of all, he brings a narration from *Al Waqidi* -one of the scholars of *Seerah* 6. *Al Waqidi* talks about the consequences of what happened, as this was a very powerful and special operation the consequences of which were great. It sent a ripple among the Jewish community and the disbelieving community that was surrounding Madina!

So *Al Waqidi* says:

The Jews mobilized along with Mushrikeen and came to Prophet *Muhammad* (peace and blessing of *Allah* be upon him) in the morning and said, “*Our man who was one of our noble men and leaders was assassinated last night!*”

They said *Qutila Ghilah* and ‘*Ghilah*’ means ‘*assassination*’ and this word also has some negative connotations because it means that the person was killed and taken by surprise, he didn’t know about it, it wasn’t a duel, it wasn’t a one-on-one, he was killed in secret without him knowing about it!

They said ‘*He was assassinated without committing any crime!*’

Why was *Ka’b bin al Ashraf* killed, that was their question put to the Messenger of *Allah* (peace and blessing of *Allah* be upon him), because there was an agreement between the Messenger of *Allah* (peace and blessing of *Allah* be upon him) and all of the Jews. It’s well known in *Seerah* that when the Messenger of *Allah* (peace and blessing of *Allah* be upon him) came to Madina he had a peace agreement with all of the Jews.

Now *Ka’b ibn al Ashraf* was killed, WHY? HOW COME THAT HAPPENED?

What did the Messenger of *Allah* (peace and blessing of *Allah* be upon him) say?

The Messenger of *Allah* (peace and blessing of *Allah* be upon him) said:

انه لو قر كما قر غيره ممن هو على مثل رأيه مغتيل. ولاكنه نال منا الاذى و هجانا بشعرو لم يفعل هذا احد منكم الا كان السيف

“*If he had calmed down, like others who follow his opinion or are on the same opinion as his have calmed down, he wouldn’t have been assassinated! But he has harmed us and he has defamed us with his poetry, and none of you would do this except we would deal with him with the sword!*”

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The Messenger of *Allah* (peace and blessing of *Allah* be upon him) is saying that there are many who have in their hearts the same belief as *Ka’b bin Ashraf*, he wasn’t killed because of that! So he was not killed because of his disbelief, he was not killed because he hated the Messenger of *Allah* (peace and blessing of *Allah* be upon him); he was not killed because he hated the Muslims, NO! There are many people who have that disease in their hearts and we have left them alone. “*If he had calmed down like other people calmed down, we wouldn’t have assassinated him*” but he spoke against us, he spoke against me and he defamed me with his poetry.

And then he made it clear to the Jews: If any one of you, you the Jews or the Mushrikeen, try to

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6- *Seerah* meaning the life story of the Prophet

7- *As Sarim al Maslool ala shatim ar Rasool* (Evidences from the Sunnah on the killing of a Zimmi who curses the Messenger of Allah)

defame me through your words this will be the way we deal with you, there is nothing between us and you except the sword! There will be no dialogue, there will be no forgiveness, there will be no building of bridges, there will be no attempts of reconciliation there will be only the sword between me and you, and he made it very clear. And then, he called them to come and sign a document in which they all state their agreement that they will not speak against him.

*Ibn Taymiyah* says,

*"And this is evidence that harming Allah and his Messenger is a reason to encourage Muslims to kill whoever does that even if they have a contract with the Muslims, even if there is a covenant!"*

*Ibn Taymiyah* in his book responds to some of the arguments and doubts that were placed against this *Huqm* 8. So he uses this story as an evidence to refute those arguments.

Some people tried to twist the meaning of this hadith and say that Ka'b was killed because he was encouraging the disbelievers to fight against *Muhammad* (peace and blessing of *Allah* be upon him) and not because of his words.

*Ibn Taymiyah* says "NO! He was killed because of his poetry which was even before he set out to go to *Makkah*". So it had nothing to do with him going to *Makkah* and encouraging them to fight the Muslims, it was specifically because of his poetry!

And then he says,

*"Everything that Ibn Ashraf did was harm by the tongue. His lamenting of the killed of the disbelievers and his encouraging them to fight, and his cursing and his defamation and his putting down of the religion of Islam and preferring the religion of the disbelievers, all of this were words by the tongue. And he did not do anything that included physical fighting of the believers and what he did was harmed the Muslims with his tongue. And this is a Hujjah -this is evidence, against anyone who would argue in these issues. And it is clear that the blood of such a person who harms Allah and his Messenger by poetry and defamation is not protected by any means"*

This is the story of Ka'b ibn al Ashraf!

This is something that the tribe of Aws did. The son of Ka'b ibn Malik said *"The Aws and Khazraj used to compete each other in front of the Messenger of Allah (peace and blessing of Allah be upon him) like two stallions! Whenever one of them used to do some thing to please the Messenger of Allah (peace and blessing of Allah be upon him) the other one wanted to outdo them."*

Their competition was not on degrees, was not on wealth, was not who would have a better house, was not on who would marry a more beautiful wife, was not on who owns a better car, their competition was who would please the Messenger of *Allah* (peace and blessing of *Allah* be upon him) more!

So now *Khazraj* had a meeting and they said, *"Aws succeeded in assassinating one of the enemies of the Messenger of Allah (peace and blessing of Allah be upon him) we will have to do the same. So who is the worst, after Ka'b ibn al Ashraf?"*

They concluded it was *Abu Rafi'*.

They presented their plan to the Messenger of *Allah* (peace and blessing of *Allah* be upon him) and they said they wanted to do the same with *Abu Rafi'*. The Messenger of *Allah* (peace and blessing of *Allah* be upon him) approved the plan and told them to go ahead with it.

So they went to assassinate *Abu Rafi'*. I will summarize the story; you could look back to it if you

want in the books of *Seerah*. The details of the story are not pertinent here; we just want to use it as an evidence of what we are talking about.

*Abdullah bin A'tiq* was successful in entering into the fortress, he used a trick to get into the fortress and then he made it into the bedroom of *Abu Rafi'*, because he was able to get hold of the keys. Now he could not see *Abu Rafi'* because it was complete darkness, it was very late at night. So what did he do?

Well, he said "*Abu Rafi'!*" He called out to *Abu Rafi'!*

Quite a striking thing to do, takes a lot of courage to call somebody whom you are attacking, when you are inside his bedroom and in total darkness!

He just went straight ahead and called him "*Abu Rafi'! Where are you?*"

So *Abu Rafi'* responded to the sound, *Abdullah bin Atiq* said, "*So I struck toward the direction of the sound, I hit him but I did not kill him and he yelled out for help!*"

Now *Abdullah bin A'tiq*, mashallah, was very good in thinking on his feet, he immediately withdrew and then he came back and he changed his voice pretending to be help and he said "*What do you need Abu Rafi'?*"

*Abu Rafi'* said, "*Woe on to your mother, there is some one in here trying to kill me!*"

So he said, "*I heard the source of the voice again, but I could not kill him and he called for help again!*"

He retreated another time and came in changing his voice, this time *Abu Rafi'* was already lying on his back because he was struck twice. So *Abdullah bin A'tiq* said, "*I thrust my sword into his stomach and I pushed it in until I heard the bone crack*", the backbone cracking means that he has tore apart the spinal cord and that's the end of him!

*Abdullah bin A'tiq* retreated and made it down a staircase or a ladder. He said "*Out of confusion I thought that I have finished the staircase but there was one step left so I fell down and broke my leg I then went to my companions and told them that I have killed him but I want to make sure, so I am going to wait here, you go and deliver the news to the Messenger of Allah (peace and blessing of Allah be upon him), I am going to stay here and wait for the announcement!*"

Look at how they wanted to perfect the work! He broke his leg and he broke the spine of the man, yet he still wants to wait behind and make sure that the job is done! In all that pain he still wants to wait behind!

At *Fajr* time the news broke that *Abu Rafi'*, the trader of the *Hijaz* was killed!

What did *Abdullah bin A'tiq* say, "We condemn this act of violence, this man shouldn't have been touched with any harm and this is an un-Islamic act to do and we have..." what did he say?

WHAT DID ABDULLAH BIN ATIQ SAY??!!

*Abdullah bin A'tiq* said "*When I heard the news that Abu Rafi' was killed, when I heard the announcement I swear there were no words sweeter to my ears than those words. I never heard in my life words that were sweeter than those!*"

This is what *Abdullah bin A'tiq* said!

This is how they loved the Messenger of *Allah* (peace and blessing of *Allah* be upon him)!

He then rushed towards Madina and when the Messenger of *Allah* (peace and blessing of *Allah* be upon him) saw him he said,

افلح الوجه

*"May your face be successful!"*

They responded back to the Messenger of *Allah* (peace and blessing of *Allah* be upon him) and told,

*"May your face be successful, O Messenger of Allah (peace and blessing of Allah be upon him)!"*

They were happy and the Messenger of *Allah* (peace and blessing of *Allah* be upon him) was happy! 9

Number three, when the Messenger of *Allah* (peace and blessing of *Allah* be upon him) opened (conquered) Makkah.

The Messenger of *Allah* (peace and blessing of *Allah* be upon him) wanted it to be a nonviolent conquer of the Holy town, he wanted it to be a procession of peace. He did not want any blood shed. And he entered with humility, making *Sujood* 10 to *Allah* Almighty and thanking Him. There was no parade there was no singing there was no bloodshed and killing- there was peace!

أذهبوا فأنتم الطلقاء

*"Go you are free!"*

However, there was a black list. This was a list of names that were to be killed *"even if you found them hanging to the cloths of the Ka'bah"*.

There was a saying that the holiest place in the world was *Makkah* and the holiest of the holy was *al'Haram*, and if someone is touching the cloths of the Ka'bah and hanging to it, leave him alone. That was even the rule of the *Mushrikeen* 11 at the time of *Jahiliyyah* 12. But the Messenger of *Allah* (peace and blessings of *Allah* be upon him) said,

فقتلوهم وأن كانوا معلقين على استار الكعبة

*"Kill them even if you see them hanging to the cloth of al Ka'bah"* 13

Who were they?

This list included some names, among these names was a man called *Abdullah ibn Khatal* and his two slaves singing girls and Sarah the slave of *Abi Lahab*. Who were these?

*Abdullah ibn Khatal* had these two slave girls who used to sing against the Messenger of *Allah* (peace and blessings of *Allah* be upon him), they would hold concerts in *Makkah* singing against the Messenger of *Allah* (peace and blessings of *Allah* be upon him). These two slave girls were on that list along with another slave girl that belonged to *Abu Lahab*.

First of all let's talk about *Abdullah ibn Khatal*, he actually was hanging to the cloths of the Ka'bah and one of the companions rushed towards him and killed him!

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9- Sahih Bukhari 5:371

10- Sujood- prostrating

11- Mushrikeen- unbelievers who associate other deities with Allah

12- Jahiliyyah- ignorance (time period before Islam)

13- Related Ibn Ishaq, Narrated Abdullah bin Abi Bukair bin Hazm

Lets look at the interesting case of these women.

Number one, dear brothers and sisters you all know that women are not to be killed! The Messenger of *Allah* (peace and blessings of *Allah* be upon him) has prohibited the killing of women yet these were specifically mentioned in this list to be killed.

Number two, we know that women, if they join in the fighting against Muslims they can be killed, but these women were not fighting and did not participate in any fighting. In fact, they were in a state of complete surrender!

Number three, the Messenger of *Allah* (peace and blessings of *Allah* be upon him) had given peace and security to all the people of *Makkah* and he singled them out!

Also add this issue that they were not free women but they were slaves, and the issue of freewill plays an important part in the rules and legislations of punishment in Islam, as the slave does not have freewill the punishment are reduced. These women were not free in choosing to sing against the Messenger of *Allah* (peace and blessings of *Allah* be upon him) but they were ordered to do so by their masters, *Abu Lahab* and *Abdullah bin Khatal*, and yet they were singled out and told to be killed!

*Ibn Taymiyah* talks about this "It's a clear and strong evidence that the greatest crime of all is blasphemy against the Messenger of *Allah* (peace and blessings of *Allah* be upon him) because with all of these factors -the fact that he gave security to the people of *Makkah*, and the fact that they are women, and the fact that they did not fight, and the fact that they were slaves- they were singled out for capital punishment! This tells you that this is a great crime!"

Then we have another man who was on this black list his name is *AlHuairith bin Nuqaydh*. He used to also harm the Messenger of *Allah* (peace and blessings of *Allah* be upon him) with his tongue. He was hiding in his house; *Ali bin Abi Talib* came to his house asking about him, so they said he was not there and that he left to *Badiyah*-to outside *Makkah*. And they told *Huairith* that *Ali bin Abi Talib* (may *Allah* be pleased with him) came looking for you.

*Ali* went and hid behind the house. When *Huairith* wanted to run away to another house, *Ali bin Abi Talib* cut him off and killed him. 14

Another example is *Ka'b ibn Zuhair*. *Ka'b ibn Zuhair* was a poet, his brother was a poet and his father *Zuhair bin Abi Salma*, was one of the greatest poets, he was one of those who had the *Mua'laqaat*. The Arabs used to honor the best pieces of poetry by hanging them on the Ka'bah; this was to express the beauty of this piece of work. *Zuhair bin Abi Salma* was one of these who had his poems hanging on the Ka'bah, his sons *Ka'b* and *Bujair* were both poets. But *Bujair* was a Muslim and *Ka'b* was a non-Muslim and used to make poetry against the Messenger of *Allah* (peace and blessings of *Allah* be upon him).

So when the Muslims entered into *Makkah*, *Bujair* wrote a letter to his brother and he told him that the Messenger of *Allah* (peace and blessings of *Allah* be upon him) is killing the men of *Makkah* who had poetry against him. *Ka'b* was not in *Makkah* at that time, but his brother sent him a letter beforehand warning him that, the Messenger of *Allah* (peace and blessings of *Allah* be upon him) is killing all of the people who spoke against him and that the ones who are left like *Abdullah ibn Zabariyyah* and *Mughirah ibn Abi Wahb*, are trying to flee and run away because the Prophet has issued his orders to kill anybody who speaks against him!

So this is another example of the greatness of this crime!

The Messenger of *Allah* (peace and blessings of *Allah* be upon him) was merciful and used to

forgive his enemies, but with this particular crime things were different.

And then we have the story of *U'qbah ibn Abi Mu'eet* and *Nadr bin Abi Harith*.

In the battle of Badr, there were seventy prisoners of war from the disbelievers of *Quraysh*. The Messenger of *Allah* (peace and blessings of *Allah* be upon him) asked that they be presented to him, so that he would look at them one by one.

The Messenger of *Allah* (peace and blessings of *Allah* be upon him) was staring at *Nadr bin Harith*. *Nadr bin Harith* looked in to the eyes of the Messenger of *Allah* (peace and blessings of *Allah* be upon him) and saw something, so he told the man next to him, "*Listen, I am going to be killed, I can see death in the eyes of the Messenger of Allah!*"

The man told him "*No, you are just exaggerating, you are too afraid, you are just terrified!*"

He said "*No, I am telling you, I saw death in the eyes of the Messenger of Allah (peace and blessings of Allah be upon him)*".

Then *Nadr bin Harith* called *Mus'ab bin U'mayr* who was his relative and he told him "*Go to the Messenger of Allah (peace and blessings of Allah be upon him) and tell him to treat me like everybody else, treat me like a man from my people, if he is going to kill them then let him kill me, if he is going to forgive them let him forgive me!*".

*Mus'ab bin U'mayr* told him "*You are the one who said what you have said about the Messenger of Allah (peace and blessings of Allah be upon him) and you are the one who spoke against the Book of Allah!*"

*Nadr bin Harith* was the one who used to hold the *Halaqa* 15 next to the Messenger of *Allah* (peace and blessings of *Allah* be upon him) to compete with him. He traveled to Persia to learn stories and then he came back and told the disbelievers "*Muhammad (peace and blessings of Allah be upon him) is telling you tales, I have some better tales to tell you, come and listen to me!*"

He told him "*Please Mus'ab speak to the Messenger of Allah (peace and blessings of Allah be upon him)*"

He said, "*Aren't you the one who used to torture his companions!*"

The Messenger of *Allah* (peace and blessings of *Allah* be upon him) called *Nadr bin Harith* and told *Ali bin Abi Talib* to execute him.

He was singled out!

At that time they were traveling back to Madina. When they reached a particular area he executed *Nadr bin Harith* and then when they traveled a little further he summoned *U'qbah ibn Abi Mu'eet* for execution.

*Uqbah* said "*Woe onto me, why am I singled out for execution! All of the men here with me are your enemies, all the men here with me have fought you, all of the men with me are from Quraysh -my tribe, why are you singling me out?*"

The Messenger of *Allah* (peace and blessings of *Allah* be upon him) said,

لعداوتك لله ورسوله

*"Because of your animosity towards Allah and his Messenger!"*

He said "O Muhammad treat me as one of my people, if you execute them execute me, if you free them free me, if you take compensation for their freedom then take what you want from me!" and then he said "O Muhammad who will take care of my children?"

The Messenger of Allah (peace and blessings of Allah be upon him) said,

النار!  
قدمه يا عاصم فضرِبْ عنقه!

*"Hell-fire! Take him O A'sim and cut off his head!"*

And then the Messenger of Allah (peace and blessings of Allah be upon him) said,

بئس الرجل كنت! والله ما علمت كافرا بالله وبكتابه وبرسوله مؤذياً لنبيه فأحمد الله الذي هو قتلك و أقر عيني منك

*"What an evil man you were! I don't know of a man who was a disbeliever in Allah and his Book and his Messenger like you! You harmed the Prophet of Allah, so I praise Allah the one who killed you and the one who has pleased my eyes by seeing you die!"* 16

The Messenger of Allah (peace and blessings of Allah be upon him) treated these people differently and it is very clear!

Another incident is of a blind man who had *Umm Walad*. *Umm Walad* is a bounded woman whom her master has children with, so she is called *Umm Walad* and there are special rules that apply to her. This man had two children from his *Umm Walad*. However, she used to curse the Messenger of Allah (peace and blessings of Allah be upon him) and he would warn her to stop, but she wouldn't!

One night she was carrying on with cursing Messenger of Allah (peace and blessings of Allah be upon him), so he took a dagger and he put it in her stomach and he pressed it in and killed her!

In the morning, the news reached the Messenger of Allah (peace and blessings of Allah be upon him), so the Messenger of Allah (peace and blessings of Allah be upon him) gathered the people and said

أنشد الله رجل فعل ما فعل لي عليه حق ألا قام

*"I ask you in the name of Allah who ever did that to stand up"*

So the blind man stood up and came walking to the Messenger of Allah (peace and blessings of Allah be upon him) until he sat in front of the Messenger of Allah (peace and blessings of Allah be upon him) and said "O Messenger of Allah (peace and blessings of Allah be upon him) I am the one who did that, she used to curse you and I used to tell her to stop and she wouldn't stop! I have from her two children like pearls and she was very kind with me. But last night she started cursing you so I took a dagger and I stuck it in her and killed her!"

The Messenger of Allah (peace and blessings of Allah be upon him) said

ألا فشهدوا أن دمها هدر



*"Bare witness that her blood is invalidated!"*

Meaning there is no compensation for her and there is no punishment for the one who killed her!

I want you to think about the words of this man, he had children from her and he describes them as pearls and he said *"she was very kind with me"* and this is a blind man who needed the help of such a kind woman who was very nice with him!

But because we should love the Messenger of *Allah* (peace and blessings of *Allah* be upon him) more than we love ourselves, and we should love the Messenger of *Allah* (peace and blessings of *Allah* be upon him) more than we love our families, and we should love him more than any thing in this world, this is why he did what he did! It was for the sake of the Prophet (peace and blessings of *Allah* be upon him)! This is how every Muslim should be when it comes to the issue of the Messenger of *Allah* (peace and blessings of *Allah* be upon him)!

And the Messenger of *Allah* (peace and blessings of *Allah* be upon him) approved what he did and he said, *"Bare witness that her blood is invalidated!"*

And there is another situation similar to this that happened when a man killed a woman from his tribe, what did the Messenger of *Allah* (peace and blessings of *Allah* be upon him) say about it. Did he send him to be punished?

He said,

لا ينتطح فيها عنزان

*"No two goats shall butt heads about it!"*

And we will talk about this story, it's mentioned by *Al Waqidi*.

This woman's name was *Asma' bint Marwan*, she was a good poet from the Ansar but would speak against the Messenger of *Allah* (peace and blessings of *Allah* be upon him) and speak against Islam and she would try to cause Fitnah among people. She would tell them *"This man does not belong to our tribe how come we are hosting him and causing ourselves all of this trouble, how come we are giving him safe-haven to stay among us, just drive him out!"* The Ansar suffered a lot because of the *Hijrah* of the Messenger of *Allah* (peace and blessings of *Allah* be upon him). They suffered financially, many of them were killed, their city was besieged, but they were doing it for the sake of *Allah* Almighty and that is why they were called the *Ansar* -the ones who gave victory to the Messenger of *Allah* (peace and blessings of *Allah* be upon him).

*O'mair bin Ali*, a blind man who was from her family said, *"In the name of Allah I make this vow that if the Messenger of Allah (peace and blessings of Allah be upon him) returns to Madina I shall kill her!"* The Messenger of *Allah* (peace and blessings of *Allah* be upon him) was at that time at *Badr*.

When the Messenger of *Allah* (peace and blessings of *Allah* be upon him) returned, *O'mair bin Ali* went to her in the middle of the night and went straight to her room. She was surrounded by her children who were asleep and one of them was breast-feeding from her. He touched around and saw that she was holding this child, so he held the child with his hands and put the child next to her and then he took his sword and placed it in her chest.

And then he went and prayed *Fajr* with the Messenger of *Allah* (peace and blessings of *Allah* be upon him). When the Messenger of *Allah* (peace and blessings of *Allah* be upon him) finished prayer he looked at *O'mair* and told him *"Did you kill the daughter of Marwan?"* He said, *"Yes, I sacrifice my father for you O Messenger of Allah (peace and blessings of Allah be upon him)"*

Now O'mair was worried that he might have done something wrong and he should have sought the permission of the Messenger of Allah (peace and blessings of Allah be upon him), as the Messenger of Allah (peace and blessings of Allah be upon him) was the Wali al Amr 17. So he asked the Messenger of Allah (peace and blessings of Allah be upon him) *"Is there anything wrong in what I did O Messenger of Allah (peace and blessings of Allah be upon him)?"*

What did the Messenger of Allah (peace and blessings of Allah be upon him) say?  
Did he say, "You should have sought my permission"?

He said, *"No two goats shall butt heads about her!"*

Meaning this issue is so clear that no two goats will have a difference of opinion about it; not even the animals will have difference of opinion about this.

And now, praise is to Allah! We find that there is a difference of opinion on this!  
The Messenger of Allah (peace and blessings of Allah be upon him) is saying that even animals should understand this; it is so straightforward that no two goats shall butt heads about it! So how come we find that intelligent men are butting heads about this issue!?

How come there can be any difference of opinion on this issue that is so clear and so straightforward that it is a consensus of the scholars, as we will talk about InshAllah.

The Messenger of Allah (peace and blessings of Allah be upon him) looked at those around him and said,

إذا أحببتم ان تنظروا الى رجل نصر الله ورسوله بالغيب فنظرو الى عمير ابن عدي

*"If you want to see a man who has supported and given victory to Allah and his Messenger then look at O'mair ibn Ali!"*

Omar bin al Khattab said *"Look at this blind man who went out at night in obedience of Allah Almighty!"*

The Messenger of Allah (peace and blessings of Allah be upon him) said,

لا تقل الأعمى ولاكنه البصير

*"Don't say he is a blind man because he is man with very clear vision!"* 18

**There are many blind men today! There are many blind men today!**

When O'mair went back he found the children along with some tribe members of this woman burying her. They came to him and threatening him said, *"O O'mair! You are the one who killed her!"* These were fighters; we are talking about the men from A'ws and Khazraj, people who were born into the fighting!

He said, *"Yes! And I challenge you all, all of you gather together, if any one of you would say anything similar to what she said I am going to fight you all until I either kill you all or I die!"*

What were the results of this action, did it cause them to flee away from Islam, as this was soon after the Hijrah of the Messenger of Allah (peace and blessings of Allah be upon him) just after

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17- Wali al Amr-(literally Caretaker of matters) meaning Amir or leader

18- Ibn Sa'd's in Kitab al-Tabaqat al-Kabir (translated by S. Moinul Haq, Vol.2, p. 24.)

the battle of Badr when not all of the Ansar were Muslims, something like this might have caused the people to turn away from Islam! This man was challenging them and telling them that I am going to kill you all if anybody of you tried to stand in my face!

But actually what happened, according to *Al Waqidi*, "*That is when Islam prevailed among these people because the one who were Muslims then were underground in fear of their people but when they saw the strength of Islam, now they started revealing themselves*"

So what can we learn from this story and the story before that?

It is a very important issue; there is a lot of talk these days about seeking permission from the ruler!

I will ask you this question; somebody attacks you at home and wants to kill you, what did the Messenger of *Allah* (peace and blessings of *Allah* be upon him) say?

*"He who dies while defending his property is a martyr; he who dies in defense of his own life is a martyr; and he who dies on defense of his faith is a martyr, he who dies in defense of his family is a martyr."*<sup>19</sup>

I am sure all of you know that hadith!

So somebody came and attacked you at home and is holding a gun to your head trying to kill you and you want to fight back, what is known in the Islamic *Fiqh* as the *Daf' asSa'ib*, something very clear!

Do you have to seek permission from the ruler?

The guy is holding a gun to your head but you pick up the phone and call the presidential palace or the king and you have to go through bunch of secretaries and lot of red tape until you get through to him and then you ask him "*Excuse me, can I please defend myself, there is some body trying to kill me!*"

Does that make sense? So if you don't need permission from the Imam to defend yourself do you need permission from the Imam to defend the Messenger of *Allah* (peace and blessings of *Allah* be upon him)!

This man who went and killed the woman from *Bani Khatma* did he seek permission from the Messenger of *Allah* (peace and blessings of *Allah* be upon him) when the Messenger of *Allah* (peace and blessings of *Allah* be upon him) was alive?  
No he didn't!

And the blind man who killed the mother of his children, did he seek permission from the Messenger of *Allah* (peace and blessings of *Allah* be upon him) beforehand?  
No he didn't!

They did so and the Messenger of *Allah* (peace and blessings of *Allah* be upon him) approved them for what they did and he said, "*No two goats shall butt heads about it!*"

**So this issue of seeking the permission of the Imam, the status of the Messenger of Allah (peace and blessings of Allah be upon him) is much higher than that!  
Who is the Imam, to start with, to give you permission to defend the Messenger of Allah**

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<sup>19</sup>- Narrated Sa'id bin Zaid [Abu Dawud and At-Tirmidhi]

**(peace and blessings of Allah be upon him)!**

**This is an issue much higher than the status of any ruler!**

Brothers and sisters keep in mind who are we talking about! We are talking about the Messenger of *Allah* (peace and blessings of *Allah* be upon him)!

You don't need the permission of any one to defend the honor of the Messenger of *Allah* (peace and blessings of *Allah* be upon him)!

He is much higher than that!

The Messenger of *Allah* (peace and blessings of *Allah* be upon him) is the one whom *Allah* and his angels and the believers are making *Salah* on him!

The Messenger of *Allah* (peace and blessings of *Allah* be upon him) is special, and he has some special *Ahqaam*, he is treated differently!

These rules do not apply on the Messenger of *Allah* (peace and blessings of *Allah* be upon him)

This is an issue that must be cleared!

Then is the story of a poet who belonged to the tribe of *Banu Bakr*. *Banu Bakr* were allies of *Quraysh*, there was a poet amongst them who used to speak against the Messenger of *Allah* (peace and blessings of *Allah* be upon him), so one man from *Khuz'aah*, and these *Khuza'ah* were Mushrikeen, they were disbelievers but they were allies of *Muhammad* (peace and blessings of *Allah* be upon him).

In the truce of *Hudaibiyah*, *Khuz'aah* signed up in alliance of the Messenger of *Allah* (peace and blessings of *Allah* be upon him) while *Banu Bakr* signed an alliance with *Quraysh*. So this young man from *Khuza'ah* struck the head of this poet, he didn't kill him but he hurt him and then they went in a delegation to the Messenger of *Allah* (peace and blessings of *Allah* be upon him) and they told him about what happened.

*"He said his blood is spilled, kill him"*

Later on, Makkah was opened and *Banu Bakr* became Muslim and *Nawfal bin Mu'awiyah* came to the Messenger of *Allah* (peace and blessings of *Allah* be upon him) to talk about the issue of this poet.

Now who is *Nawfal bin Mu'awiyah*, *Nawfal bin Mu'awiyah* is the man who betrayed the Messenger of *Allah* (peace and blessings of *Allah* be upon him) and betrayed the Muslims. He is the one who killed the people of *Khuza'ah* inside the Haram and when his followers from *Banu Bakr* who were *Kuffar* said to him "Fear *Allah* you are killing people inside the Haram! (Masjid Al Haraam) ?"

He said, "There is no God today, seek your revenge, forget about *Allah*, seek revenge!"

This man *Nawfal bin Mu'awiyah*, this *Kafir* who betrayed the Messenger of *Allah* (peace and blessings of *Allah* be upon him) and killed men from *Khuza'ah* who were the allies of the Messenger of *Allah* (peace and blessings of *Allah* be upon him), he is the one who came to appeal for this poet!

Whose crime is greater, the crime of *Nawfal* or the crime of the poet? What *Nawfal* did was disastrous; nevertheless the Messenger of *Allah* (peace and blessings of *Allah* be upon him) forgave him. And he is the one who came to appeal for the poet and he said "O Messenger of

*Allah* (peace and blessings of *Allah* be upon him), the people of Khuza'ah have exaggerated in this issue and he wants to be a Muslim and he wants to repent, the Messenger of *Allah* (peace and blessings of *Allah* be upon him) accepted his *Tawbah*.

I mentioned to you stories, from the early days of Islam. Lets move on to what the scholars said. What have the scholars said about this issue!

Brothers and sisters, I am going to mention to you, very briefly, the statements of *Ulama*. But there are two books that have talked about this issue in detail, and anybody who wants to further elaborate on the issue I would recommend him to read them.

The first book is the book that I mentioned, the whole book is written on this subject of blasphemy against the Messenger of *Allah* (peace and blessings of *Allah* be upon him) and this is a book by Sheikh of Islam *Ibn Taymiyah*, the name of which is "*As Sarim al Maslool a'la Shatim arRasoul*" "The drawn sword against the one who curses the Messenger"

The other book is "*Asshifa' fe Ahwal al Mustafa*" by *Qadi I'yaad* -a Maliki scholar. The book talks about the Messenger of *Allah* (peace and blessings of *Allah* be upon him) in general but the last part includes a section on blasphemy.

We will start with what *Ibn Taymiyah* said,

*Ibn Taymiyah* says, "*Whoever curses the Messenger of Allah (peace and blessings of Allah be upon him) -a Muslim or a non Muslim- then he must be killed!*" And he says "*and this is the opinion of the general body of scholars*"

And *Ibn Munzir* says, "*It is the consensus of our scholars that the one who curses the Messenger of Allah (peace and blessings of Allah be upon him) should be executed!*"

And this is the opinion of *Malik*, *alLaith*, *Ahmed*, *Ishaq*, *Shafi'i* and *Numan Abu Hanifah*.

The opinion of *Abu Hanifa* is that the Muslim speaking against the Messenger of *Allah* (peace and blessings of *Allah* be upon him) should be executed and if it is a non-Muslim who doesn't have a contract he should also be executed.

He only excludes the *Zimmi*, the non-believer who is *Zimmi* -who pays *Jizyah*. The reasoning of *Imam Abu Hanifah* is that, they are *Kuffar* to start with so the crime of *Kufr* is greater than this.

So all of the scholars agree in the situation of the Muslim and the *Muharib*, there is only a difference of opinion and it is a minority view with the case of the *Zimmi*.

And then *Ibn Taymiyah* goes into elaborate details to also prove that a *Zimmi* -the one who is paying *Jizyah*- when he speaks against the Messenger of *Allah* (peace and blessings of *Allah* be upon him) his covenant is nullified and therefore he should also be executed!

In *Asshifa'* *Qadi I'yaad* says "*It is the Mazhab of Malik that who ever says something that belittles the Messenger of Allah (peace and blessings of Allah be upon him) should be executed without any warning!*"

And even *Ibn Ataab* says that, "*The Book, Quran and Sunnah, imply that who ever seeks to harm the Messenger of Allah (peace and blessings of Allah be upon him) or belittle him should be killed even if it is a very small thing!*"

In fact *Imam Malik* said, "*If someone says that the button of the Messenger of Allah (peace and blessings of Allah be upon him) is dirty, then he should be executed!*" Even if it is as small as saying that, then this person should be executed!

And then Qadi I'yad says *"And we don't know any different opinion, this is a consensus and we don't know any different opinion!"*

Now brothers and sister, anyone of you who has studied *O'sool of Fiqh*, would realize that the *Ijmaa'* is *Hujjah*. That *Ijmaa'* -when the scholars have consensus on something- is just like *Quran* and *Sunnah*, because the Messenger of *Allah* (peace and blessings of *Allah* be upon him) says

لا تجتمع أمتي على ضلالة

*"My Ummah cannot have consensus on something that is wrong"* 20

Imam Malik says, *"Whether Muslim or Kafir that doesn't make difference he should be killed without warning!"*

*Al Waqidi* mentions an incident; the Caliph *Haroun ar Rasheed* asked Imam *Malik* about a man who had spoken against the Messenger of *Allah* (peace and blessings of *Allah* be upon him). *Ar Rasheed* told Imam *Malik* that the *Fuqaha'* of Iraq gave him a *Fatwa* to flog this man.

Imam Malik was angry and said, *"O Ameer al Mumineen, how can the Ummah survive when its Prophet is cursed! Whoever curses the Prophets should be executed, and whoever curses the companions of the Messenger of Allah (peace and blessings of Allah be upon him) should be flogged!"*

This is the response of Imam *Malik* in such a situation!

When he heard this he was very angry at these so-called *Fuqaha'*, who gave this false and wrong fatwa. He said that there is difference in speaking against the Messenger of *Allah* (peace and blessings of *Allah* be upon him) and speaking against the *Sahabah*.

If you speak against the Messenger of *Allah* (peace and blessings of *Allah* be upon him) you are executed -put to death, if you speak against the companions then you are flogged!

And now listen to the comments of *Al Qadi I'yaad*.

*Al Qadi I'yaad* said, *"This story was narrated to us by more than one person from the companions of Malik, and the ones who wrote books about him"*

And then he says, *"I have no clue who these scholars from Iraq are who would give such a fatwa and we have already mentioned the opinion of the scholars of Iraq -that he should be executed!"*

He then justifies the situation *"Probably they are from those scholars who are not known to be scholarly, or they are those whose fatwa we cannot trust, or they are those who follow their desires. Or probably what this man said is not really cursing (and there is a difference of opinion whether it is cursing or not- something that is not clear, as the Khalifah did not clarify that to Imam Malik) or probably this is a man who cursed the Messenger of Allah (peace and blessings of Allah be upon him) but then he made Tawbah. Because it is the consensus of the scholars that who ever curses the Messenger of Allah (peace and blessings of Allah be upon him) should be killed!"*

Now brothers and sisters, while doing research for this talk I came across some very, very strange *Fatawa*. It's amazing, how some people will fall all over themselves to please the enemies of *Allah*!

Allah Almighty says

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ

**“You see some of those, who have disease in their hearts hastening towards them saying we fear lest a calamity shall befall us”** 21

They are *Munafiqeen*, and they have disease in their hearts, and they fear that if they speak out then a calamity will befall them, because they fear the enemies of Allah more than they fear Allah Almighty!

The Muslims in the Muslim world came out in a spontaneous reaction because they were angry by what they heard! These simple Muslims have love of the Messenger of Allah (peace and blessings of Allah be upon him) in their hearts -this is their Fitrah. They are not scholars, but they are Muslims who love the Messenger of Allah (peace and blessings of Allah be upon him). They naturally came out to the streets to demonstrate. Now we might agree with this demonstration thing or disagree, and we might argue on the benefits of it and what events it leads to, and whether it is beneficial or not. But the thing is we need to look at the spirit that drove the Muslims to the streets; it is their Fitrah, their love of the Messenger of Allah (peace and blessings of Allah be upon him). And they burnt flags and they did this and that.

Now the *Ulama'* – the “scholars”, did not clarify the responsibility to the masses and the Huqm (ruling) of Sharia (Islamic Law) in this! Allah Almighty says, 22

لَتُبَيِّنَنَّ لِلنَّاسِ وَلَا تَكْتُمُونَهُ

That the role of the scholars is to clarify things for the people and not to hide it. They in fact confused the people, rather than telling them what the Huqm of Allah is, they condemned them for demonstration, they condemned them for burning flags, they condemned them for going out in the streets, and some of them went as far as condemning them for boycotting Danish products because it is not “conducive on building the relationships between us and them and we need to build the bridges and bridge the gaps” and all of that nonsense!

Where is the Huqm of Allah Almighty? How come it was not clarified?

If you cannot speak the truth then stay quiet!

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

**“Who ever believes in Allah and the Last day should either speak the truth and say good or stay quite!”** 23

You have these people who are wearing the cloak of scholar ship and are deceiving the people and telling them that they shouldn't do this, and they shouldn't do that, and they are condemning what the people did!

What did they do? The people went out to demonstrate and they wanted to boycott Danish products! I mean these are things that are more befitting for followers of Gandhi than followers of

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21- (Surah al Maida - 52)

22- (Surah Al Imran -187)

23- Narrated Abu Huraira, Sahih Bukhari and Muslim

Muhammad (peace and blessings of Allah be upon him), who said,

أنا نبي الرحمة و أنا نبي الملحمة

*"I am the Prophet of mercy and I am the Prophet of war!"<sup>24</sup>*

Muhammad (peace and blessings of Allah be upon him) who said

بعثت بالسيف بين يدي الساعة حتى يعبد الله وحده

*"I was sent with the sword before the Day of Judgment, until Allah is worshipped alone"<sup>25</sup>*

أمرت أن أقاتل الناس

*"I was instructed to fight the people"<sup>26</sup>*

He told the people of Quraysh,

جئتكم ببج

*"I came to you with slaughter!"<sup>27</sup>*

We are followers of Muhammad (peace and blessings of Allah be upon him)! We are not followers of Gandhi! We should know who we are, and we should know whom we are dealing with; we are dealing with the Messenger of Allah (peace and blessings of Allah be upon him)! **This is blasphemy against the Messenger of Allah (peace and blessings of Allah be upon him)!**

And then things got worse, a Swedish guy Larce Wills drew Muhammad (peace and blessing of Allah be upon him) -we seek refuge from Allah- it is even difficult for one to speak these words! He drew the Messenger of Allah (peace and blessings of Allah be upon him) in the form of a dog!

And then you have these scoundrels coming out giving a fatwa against those who threatened him! Rather than speaking out against this *Kufr* and rather than showing the people what the *Huqm* of *Sharia* is, you only come out to condemn Muslims!

Where is fulfilling the role of *I'Im*?!

One should either fulfill that role and speak the truth and the *Haq* or take out that cloak of scholarship and stay at home!

We are dealing with the Messenger of Allah (peace and blessings of Allah be upon him)! Muhammad bin Maslamah told the people when you see me grab his head tear him apart with your swords, that is what Muhammad bin Maslamah did, but we have no Muhammad bin Maslamah today!

The Messenger of Allah (peace and blessings of Allah be upon him) is to be defended by ourselves and by our wealth and by everything that we own, this is our duty to the Messenger of Allah (peace and blessing of Allah be upon him). And we want to say just like how Qadi I'yaad said, *"We have no clue, who these scholars are"* and we would give the same words that Qadi I'yaad said *"probably they are not known for having I'Im or we cannot trust their Fatwa or they are*

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24- Baihaqi- Iman Section- c2- page 322, Tirmidhi c3- page 152 (Nawadir Al Usool fi Ahadith Ar Rasool)

25- Narrated Ibn Omar, Musnad Imam Hanbal (92/2) and is Sahih, Sahih al-Jami' [2831]

26- Narrated ibn Omar, Related in Bukhari (Fath al Bari, Kitab Al eeman) and Muslim

27- Narrated Abdullah bin Amro bin al Aas, Musnad Ahmad 218/2 (7036)



people who follow their desires!"

*Ibn Taymiyah says "It is Wajib, it is mandatory to kill the one who curses the Messenger of Allah (peace and blessings of Allah be upon him) if there are any examples otherwise in Seerah it is because they have come to him and they have announced their Tawbah (repentance) and they have become Muslims, but if they don't then the Huqm remains."*

And he said "Cursing the Messenger of Allah (peace and blessings of Allah be upon him) is a crime that is greater than other crimes, and that is why the punishment is more than other crimes, and if such a person is a Kafir who is fighting the Muslims then it is mandatory to give victory for the Messenger of Allah (peace and blessings of Allah be upon him), and seeking to spill his blood is one of the greatest deeds, and one of the most mandatory deeds, and is a deed that one should hasten towards, and it is one of the great forms of Jihad Fisabilillah"

These are the words of *Ibn Taymiyah*; these are the words of our scholars!

Now some of the arguments that are presented is that when the Jews came to the Messenger of Allah (peace and blessings of Allah be upon him) and rather than saying "Assalamu alaikum", they said "Assamu alaikum" which means, "May death befall you".

Aisha (may Allah be pleased with her) cursed them and then the Messenger of Allah (peace and blessings of Allah be upon him) told her

أن الله يحب الرفق في كل شيء

"That Allah Almighty, loves leniency in all things" 28

And he told her not to curse them.

So these say that this is how we should deal with these people. *Ibn Taymiyah* and *Qadi I'yaad* did not leave it with out responding to and refuting it.

*Qadi Iyaad* said, "This hadith, and others similar to it, were in the beginning of Islam, but after that the Huqm of Sharia is that they should not be forgiven". So he said this is a Huqm that is *Mansookh*- is abrogated.

*Ibn Taymiyah* says "Number one this is not an outwardly clear cursing of the Messenger of Allah (peace and blessings of Allah be upon him) because that is something that is not apparent for everyone."

And then he also says that the Messenger of Allah (peace and blessings of Allah be upon him) can forgive but we cannot! This is the *Haq* (right) of the Messenger of Allah (peace and blessings of Allah be upon him), it is something that belongs to him -to forgive or not to forgive- because it is a harm done to him, so he has the right to forgive!

But we don't have that right, it is a *Haq* of the Messenger of Allah (peace and blessings of Allah be upon him) and therefore he is the one who can forgive!

For example, somebody steals money from me and then you forgive him! It is none of your business! How could you forgive him? I am the one who needs to forgive him! So it is up to the Messenger of Allah (peace and blessings of Allah be upon him) to forgive or not.

*Ibn Taymiyah* says, "After the Messenger of Allah (peace and blessings of Allah be upon him) passed away, we cannot forgive anyone. We can forgive people when they harm us, but not

*when they harm the Messenger of Allah (peace and blessings of Allah be upon him)!"*

Another argument is that the Kuffar curse *Allah* Almighty and they say that *Allah* has a son -when they talk about *Isa* (peace be upon him), so that is something greater.

*Ibn Taymiyah says, "When they say that about Allah, they really don't mean to curse Allah, it is their believe and they honestly believe in that. And when they say that, they don't intend to curse! But when they speak about the Messenger of Allah (peace and blessings of Allah be upon him), they are intending to harm the Muslims and they are intending to speak against Islam and therefore the two are different"*

**A few points to close with:**

**Number one, the defamation of Muhammad (peace and blessing of Allah be upon him) will not harm him, it does not harm him!** The Messenger of *Allah* (peace and blessings of *Allah* be upon him) is the one honored, his name is *Muhammad* – *The most praised one!*

At every single moment of the day around the globe and every different time there is a minaret that is calling to the Azan and saying "*Ashadua'nnu Muhammad Rasoulullah*" and there are Angels that are saying "*Sallallahu ala Sayyidina Muhammad*" and *Allah* Almighty is making *Salah* on *Muhammad* (peace and blessing of *Allah* be upon him).

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ

**"Allah and his angels, send blessings on the Prophet" 29**

And there are believers all over the world who are making *Salah* on the Messenger of *Allah* (peace and blessings of *Allah* be upon him). So what these villains will say against the Messenger of *Allah* (peace and blessings of *Allah* be upon him) will not harm him!

**But it is harm to us; it is a sin on our behalf to allow the defamation of Muhammad (peace and blessing of Allah be upon him) to happen!** So we are the ones who are harmed, we are the ones who should be concerned not *Muhammad* (peace and blessing of *Allah* be upon him)! This doesn't harm *Muhammad* (peace and blessing of *Allah* be upon him).

**The second point, even though this thing angers us, it is a sign that the defeat of the Kuffar is near!**

Because *Ibn Taymiyah* says "*Many Muslims, trust worthy, people of expertise and Fiqh spoke many times about their experiences when they surrounded castles and cities in Sham and surrounded the Christians.*

*They said we would surround the castle or the city, for a month or more and our besieging of them is doing nothing, and we are almost going to give up and leave. Then when the people of that town or castle, would start cursing the Messenger of Allah (peace and blessings of Allah be upon him) suddenly it would fall in our hands, sometimes the delay would not be even a day or two and it would be opened by force. So we would take it as a glad tiding when we would hear them curse the Messenger of Allah (peace and blessings of Allah be upon him) even though our hearts would be filled with hatred but we would see it as a glad tiding because it is a sign of our coming victory."*

And that is the meaning of the ayah in Surah al Kawthar:

{إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ}

***“Indeed your enemy is the one who is cutoff!”***

So *Allah* Almighty will cutoff the enemies of *Muhammad* (peace and blessing of *Allah* be upon him).

And this affair that is happening now, is one of the worse events, there are incidents of cursing *Muhammad* (peace and blessing of *Allah* be upon him). In fact it might be the worst in our history, because it started out with one newspaper in Denmark and then many governments and many newspapers around the world showed their solidarity to it under the pretext of “Freedom of Speech” and the cartoons went all over the World!

And then you have the incident of the Swedish cartoons that depicted *Muhammad* (peace and blessing of *Allah* be upon him) in one of the worst forms of cursing that we have ever heard of!

And then you now have the abuse of the Book of *Allah* Almighty in a way that we have never heard of -using it as toilet paper and shooting at the Book of *Allah* Almighty for target practice!

So what is happening now and the enormous extent of it, even though it angers every Muslim but it should also be a sign that the end of these Kuffar is near.

**Last point brothers and sisters: We as an Ummah, as Muslims should never forget!**

During the sixth Crusade against the Muslims after the Crusaders attacked the town of Dimyat in Egypt in the year 615 and occupied it, the Ayyubi Amir *Muhammad* Kamil was in Mansorah fighting them. It is said that there was one of these men from the Crusaders who used to come out everyday and curse *Muhammad* (peace and blessing of *Allah* be upon him) in worst words, and he would do that on a daily basis! The Amir of the Muslims *Muhammad* Kamil, would just wish if he could get his hands on this man and capture him and he engraved his face in his memory.

Ten years later the Crusade failed and they left, but this particular man went on to carry on the fight to Sham and -praise is to *Allah*- he fell into the custody of the Muslims and the Amir *Muhammad* Kamil remembered him, we are talking about year 625 ten years later! So he send him to Medina and gave command to the Amir of Madina to slaughter him in front of the grave of *Muhammad* (peace and blessing of *Allah* be upon him) on the day of Jumu'ah (Friday). Ten years later, and he did not forget!

So brothers and sisters we ask *Allah* Almighty that he raises amongst us men and women who, as *Allah* says,

“وَلَا يَخْشَى الْكَافِرِينَ”

***“They don't fear in the sake of Allah the blame of the blamers”*** 30

who would make the Kuffar realize that they, by committing blasphemy against our beloved *Muhammad* (peace and blessing of *Allah* be upon him) have actually walked straight into a hornets nest and that the **dust of this will never settle down!**

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